Tuesday December 11, 1962

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My usual question: Who was at the reading? Reactions?

Richard Wactel: Tonight it seemed to me that they talked more about the necessity of waking up. (????)

Mr. Nyland: Who has some pertinent remarks?

Bruce Arcieri: ..?? I did not think there was a strong enough emphasis on ~~xx~~ being awake.

Mr. Nyland: They never used to work awake. But it didn't really ...?? The words sometimes are cheap. What other reactions? I am anxious to find out.

May Ripps: ?????

Terry Owens: ?? The idea of memory being helpful that if I remember that I was once awake, that I could be awake again; that the memory would be a stimulus. And I think it didn't go far enough in that. ?? And I do not believe I have ever had any conscious contact with memory and I don't know whether that is possible. But it isalmost besides the point. ?? It seemd that the role of mempry, the way you used it or, at least, the way I have used it ~~xx~~? subjective state.

Mr. Nyland: Yes, I agree with that. Who else has something to contribute?

Group Member: It occured to me ??? and I wondered about self rememberin

Mr. Nyland: Yes, that was not mentioned was it? That mempry has ~~xxxx~~ anything to do with remembering oneself. Come, come. We are here a closed group, you know. It is not that I am anxious to... Let me explain my situation. And that is the reason I ask and that is the reason I ask for help. And you can help me to give me an impartial opinion of what you think. I face a situation of trying to pursue an aim. I am trying to do my utmost to remain exact regarding Gurdjieff's ideas. And I must pay attention to anyone who says or professes to say certain things about the ideas of what they understand of them. This is the duty I have. And, for that reason, I have to collect data and I have to have data not only thru my own mind, which happens to be a little critical or perhaps prejudiced.

I am trying to free myself from that." I try to be as openminded as I can be whenever I listen to anyone talking about the ideas and what they understand by them; how they explain it, how they build it up, if they are logical or if the things make sense. And for that reason I want to know. The Founda'ion exists. I do not want a break. I am interested in the ideas of Gurdjieff. I hope that the Foundation will continue to profess to be followerd of Gurdjieff. I will not let go of the one thing that I feel that is necessary for me is to try to remain, let's call it, true to whatever is meant as far as my memory is concerned regarding Gurdjieff, wht I remember of him and what I remember of the ideas and also what I remember at the present time based on my own experiences. So, the question is of utmost imprtance to me. And I ask simply your help, simply to tell, not in the ~~?~~ of criticism and not simply to decide that whatever they said was not so good and what we talk about in out own little group is much better. I have no interest whatsoever in that. I have my ideas about mempry and how to explain it and what to say about it and so forth. But I am interested only that there was an evening devoted to the place of memory on work. And there were three people trying to say certain things about it and they said it to the best of their abilitu and some of you were recipients of that. And I like to know your honest reactions. You can say, "Yes, it was fine, yes, it was not good, yes, I liked it, I didn't like it". Whatever you wish to say, you can say and it stays among us. It isn't going to be used against you. And it has nothing to do with trying for me to collect some ideas in order afterwards kind of to show off and tell you what I really think. So, get that out of your mind. I want honest opinions.

You remember I said many times: This group has to become a group of research. It is tp put ideas together, gathered by human beings

Who are trying to understand what is meant by trying to wake up, trying to become objective regarding themselves, trying to see themselves impartially. And they have, on account of that, certain experiences. And we are tryong to put them together. We kind of mix them. We are just tryong to ponder about them, to wiegh them, to see what they are worth because they are worth if they are truthful. They are worth because they come from a human being who is honestly trying to wake up for humself and then has a certain ex - perience. And, from that stand point, it can helpful for all of us. And it is more helpful for you than you realize if you have the proper attitude towards it. And it is ~~xkxky~~ inly helpful to me because it means also that whatever I can experience , it is impossible for me to experience all possibilities. You must know that.

A research team is made up of several people who pool their resources and then come to certain conclusions. We are interested in the conclusion: What is the truth? What is the truth about ourselves? What can we do to save our Soul? What could we do to make Souls or to make a body that could contain a Soul? We are interested in becoming honest human beings, harmonious, trying to live in accordance with certain rules of conduct which means that if we can really introduce the question of objective existence, that perhaps we have a chanwe.

If we do not do that, we do not have a chanve. We will die and that will be the end of that. If there is a possibility of understanding each other now and to understand what is the meaning of life, so that we can come to a conclusion: This is my place; that is what I want to do; this is how I wish to live, this is how I think that life ought to be done bu ourselves; that is, how we ought to be, what is the level of our being; if we can excahnge, in ordinary

language, certain thungs that is an impression of what one has received reagrding the ideas of Gurdjieff has they have been exposed. That is all I ask. And I ask only the truth. That certain things may have been forgotton or that certain thing I would say a little differentky because my experience may be a little different - that is neither here nor there. So, when I ask that, it is simply that I do not want to go" You want you went, you went; let me know." It is up to all of you who wnet, to have an impression and then to say it in very simply words and bot to be afraid that it is ever either -?- going to be quoted. Say what there is on your mind or on your heart and let's have it out so that wem really all of us, can look at it. Now, say what is it. I saw several people, so I know who was there. Eilleny what wzas your impression?

Eileen Wright: I felt that altho there were many points covered, that the original point, I could not... I do not feel that I found out what the role of memory was. And that in also I tried very hard to understand the questions as they were made. But I came away without having found out what the role of memory is in work. I felt that everything else was covered and all these things by themselves were fine. But if I had to wake up tomorrow and try to struggle in some way, I would never know from my own experience where this belongs inwork, where the role of memory belongs. Ido not know -?- from what they said. I just could not fathom what the role was.

Charles Whittenburg: I realize that I am rather new in these meetings at the Foundation. But my impressions were that this was one of the weakest of the xxx entire series because I do not think anyone pointed out or else it was not pointed out with sufficient vigor that my own poor mind could retain it; that memory is very closely allied with ones present condition, with jis present state, and that if we wake up, who cares about memory. And that it was more on the level of ordinary life, ordinary memory rather than a memory of being awake; memories of having insight into ourselbes or into work. And I felt very bored by it and very irritated because it was about, to me, memprirs of a bus ride or a train ride, and things like that.

Mr. Nyland:John, you were there.

John Marshall:I tend to agree with...

Mr. Nyland: The last speaker.

John Marshall: Most of it was on an ordinary level and very very

little was said about work or the effory to be. There was one point that was made by Alfred and I was sondering -?-. He said something about if you are awake, it could be the ability of forming upon something -?- and I was wondering if h was trying to refer to something that our effort that we know of, which does not appear in oub sleeping state. -?e of something different in relationship to the meaning of what is our purpsoe. -?- I think it was in answer to a question that wss rsaised the point of what our purpose is. It was not made clear.

Mb. Nyland: Terry, did you want to say something else?

Torry Owens: Yes. What I said before was one thing that bothered me very much as it was something not in my own experience. But my total reaction to the speaking was I felt in the beginning, after five minutes that my attention was going and I couldn't listen in an ordinary way. I asked mtself am I really interested in this. And I say, Yes, I am really interested in worl. I had to come to the conclusion that either this was not speaking about work or it is so far removed from what I know about work that it really does not touch me. And what I would have really appreciated hearing would have been a discussion from a physiological point of view , of how memory functions as a neurological process which would have been perhaps completely related to ordinary life but for me it would have been something which I do not know, something what may have been stimulating.

Mr. Nyland: Somethin g like a new light. You are quite right. Yes, Rubhie?

Ruth Axelrod: ---??? of how mempry prevents us from seeing things as they appear; that we only remember something as it was and c cannot see it ---?? regarding what mempry could be was very stimulating to me, When they talked about---?? it seemed to me I got a little inkling of something -?- which was quite stimulating and I --??

Mr. Nyland: Lou, what did you find?

Lou Castagno: What Alfred discussed and what Ruth saud about Lafred's statements was discussed at the previous meeting on the Wednesday. In fact, most of the pertinnet points, some of the things that Mr. Wolfe brought up, was discussed at the previous meeting on Wednesday. In fact, that is what made the evening rather difficult for me: that the previous discussion was of a much more intensified , personal level. And thereofre, much more provoking towards just what materail is avaible to us to work with. That was a big comparison I had to make. But naturally, being the only one from the group here that had attened the previous meeting, it was a perosnal reaction because of tha! natural comparison. The preparation meeting evidently must have had that effect on other because from the questions asked, only two people from the preparatory group asked questions tonight. And the nature of the discussion last week seemed to provide a great deal of matre:al and s imulus for the people that were there which they evidently must have used as an answer to work with, so that they didn't ask questions to night. I myself did not find anything to relate with. It stimulated a question within me but

I cannot bring it out or formulate it -?- the way the meetings have been conducted there. Whereas tonight, I could not respond to that what was said.

Mr. Nyland: Well, you know, you had a certain advantage in having a chance to talk about it beofre hand. And that, of course, is not open to many. So, we can only go really by what happened in an evening like this where they are three poeple who say certain tjings and then the audience asked questions. And that is probably all there is to it. Whatever one gets for oneself, even if you know the questions, or you think about it and you bring it to something else or you try to find out where does ones own thinking belong in relation to the thoughts as said by them. All of that belon s to ones porsoanl reactions. And it is with that in mind that one sits and listen and sees if there is anything that is worthwhile so that I can go home farm from a meeting of that kind with an idea that I know a little bit more about memory and I also know how I can use it regarding work.Now these are the two things, you see, that are important. Becaude, afterall, the question was made of two parts: The use of memory in ordinary life and how can memory be useful for work.

Lou: At the previous meeting it was discussed in much greater detail.

Mr. Nyland:It was related but it did not have to do with mempry.

Lou:No, it had to do with memory, everything we spoke of.

Mr. Nyland:Not your meeting, A week ago. Not your meeting, You see, you are, -?-. you are the only one who went. John didn't even go. So you cannot bring that up. That is what I mean. We can only go by what transpired on a Tuesday. And whatever you digest for yourself because of other impressions, so much the better for you. You know? So that was not the point. You have to take the evening as it is.

Group Member: ..?? how to use it for work, in that sense. What is it really and is there such a thing as memory if I understand-?- in a conscious state.

Mr. Nyland: -?- tiedtried to answer that by asking the person who asked the question about memory what is your experience. I think Rubh mentioned that. What has been your experience regarding memory when you are in a conscious state? Of course, it is a goood question to ask. I do not know if the answer is immeddately available. Carl, have you anything that you felt that you could say?

Carl Varih: When I go to any meeting +?- O take something away with me. -?- I ddd not take anything awayx tonight.

Mr. Nyland: It was a little emoty I am afraid. I mean, my impression was that way: That we walked about memory in ordinary life and probably degraded it a little bit because I think that memory in ordinary life is very -?- and extremely helpful. But, to go so far as to say that we could not live without memory or that we still have knowledge about memory, of course, I do not agree with that. I have a knowledge at the moment when I live. I have absolutely no memory of that. But, nevertheless, I have the knowledge that I have lived. So that already immediately puts that in a very strange light because from that standpoint when they say they knoweldge is memory is also stupid.

Memory has to do with a collection facts which were based on impressions I received and are stored away in my mind. When I now recall them, I bring the past to the present but it never becomes reality. This is the one thing that should answer Alfred because by means of constantly recalling, I will never create the moment of actual experience. I keep on thinking about what has happened. And my memory serves me well. And I can recollect it exactly asI thought it happened or, at least as I experience and as I then interpret it.

Now, regarding this question which Siegal brought yp of the memory and also the illuson and the hallucination and so forht, he mixes the thing completely because that belongs to the future and

it has nothing to do with memory.

There were various mistakes in statements which had no connection with each other or not very logically nuilt up. And the other thing xxx that was quite glaring is this: What is mempry for? It is in order to recall certain facts, certain things that have happened, either to me or to someone else or certain concepts that I may have thought about or someone else may have produced which were lodged in my memory. That is, I received them as impressions of a certain kind and such things I sometimes become conscious of and sometimes I can not.

For instance, when my body has a memory which is a habitual form of behavior, it certainly has a knowledge. And the memory of my body in driving a car has nothing to do with my consciousness. Nevertheless, it is a memory. There are certain feelings - we touched upon that tonight, there are certain feelings that have also a mempry of their own which I cannot define in any -?- of intellectual description. But, aside from that, what we call mostly memory has to do with the functioning of ones mind. And I want to recall certain things as they have xx happened.

Now, the application of work regarding memory is simply that I try to recall in my mempry what has been my experience of myself. Now, what I recall may not be the truth because when I exerience anything of myself receiving impressions, I immediatelt, at that time, when I was conscious, mix it up with a rationaliztion or some form of associative thought process by means of which that what I then remember and that I then register at the moment when it happens, may not be the truth about myself. Now, the whole point of trying to become conscious, is to reach to thruth about myself. That is, that I actually see what I am. For the time being, I only can do it at the moment when

I am awake. Then I have the possibility of seeing what I am if I can also be, at that moment, impartial. So, this is one requirement as far as work is concerned. And, at that moment, it has nothing to do with memory and it is still questionable if, at the moment of consciousness, I have momeory. Because the way we have now defined or determined memory has to do with a thought process. And the thought process belongs to the past and bringing back the past as close to the present as I can but still staying in my mind as a recollection of concepts which is a mental function. That is, when I am conscious, I am in the fusion of that what becomes conscious in me, I have lost entirely all mentality, as it were, and in ~~kix~~ its place, in the place of mentality, in the place of feeling and in the place of sensation, has come another concept of being.

Now, the question is: Does being have a memory? It may have a memory of how it used to exist and how it grew out of component parts into one. That is probably as much as the memory could be on the level of being after such fusion has taken place.

Now, what can memory do to help me at the present time to reach closer or come closer to work? In the first place, I can be aware. When I am aware, I then see myself as I am. I fall back a little later into a state of thinking or feeling and I am back again in my ordinary life. But my memory is also ~~*~~?- possibiliyy of recalling a moment when I was awake. This is a tremendous advantage because altho memory then has to do with a thought process, I can bring back a statement to myself of how I was when I was awake. That is, how I was when I was impartial. It also includes how I was when I was not awake and how I tried to wake up and what the difficulties ~~xkmx~~ were. So, in that sense, memory starts to function now as an auxiliary help for me to be more aware of myself with what

I now have. That is, it helps me to determine the instrument with which I work. And then, when I recollect that that was I have seen was not as yet free from, that is, it was not impartial, it was not free from a variety of different things, what I call either habitual form of thinking ot feeling or habitual forms of behavior or ideas that I call virtues and vices, or xxxxx things that have to do with a liking or a disliking of that what I saw of my behavior; all of that then, in my memory is brought back to the moment when I now consider what happebed. And then I draw a conclusion that for the state of being awake, such a condition and such manifestaiion is not xxxxxxxx useful. Now, it takes a long time before I have enough data accumulated that I can actually say, "This is the truth."

But constantly, by being aware and waking up and at that moment trying to make an effort to become conscious, which effort consists in trying to make all of me one. You see, as I said a xx little while ago, it is cheap to talk about consciousness unless you explain what is meant by that kind of effort. If I do not make the effort, the word consciousness or my saying I wish to be consdous, has no meaning whatsoever.

Next week we will talk about decision and choice. Again, in ordinary life and how it will be in a more, let's call it, conscious state and how do they operate. And it is going to be exactly the same kind of a problem. If I make a decision, I recollect certain things from the past which for me have a certin value and I come to a conclusion. With other words, I make up my mind, My decision probably is only mental. I would not say immediately that I could not have a decision in my feeling, but I doubt it veru much because I think that when I think, when it comes to my mind that I have to decide, I have to do it with my

mind and my feeling will not help me in such a decision, only, you might say, I have a hunch which influences my final decision of a state of my mind and what I tgen will do. You see?

The question of making up my mind has to be followed by an activity of some kind because I cannot just make up my mind to sit. Then I say, "What will I do now?" Just tp sit is not a decision. Just to sit means I exist and no more. I do not have to have my mind for that. But when I have to make a decision, that is, when I have a choice, I take a choice, then when I have a certain, if possibible, a free choice, or, at least I can decide between one or two or three things and I finally settle on one thing which, in my ordinary life, can be decided simply by weighing one against the other and seeing the consequence and seeing myself involved in it and I can come to a conclusion. Then that conclusion has to be followed by a certain activity on my part because for that I draw the conclusion.

I draw a conclusion that I like a person. It means that I will have to show some day that I like that person. It cannot stay with me. I like it and let it go at that because life is not stoppi ng at the point where I say, "I like it."I continue in livang dynamically, performing and manifesting and that whatever I do as activity is always based on a previous arrangement in my mind or in my feeling by which I have come to a certain statement and then I will follow thru on it.

So, we will have exactly the same kind of difficulty next week. And it will be necessary to talka about work because very often when I say, "I cannot decide in ordinary life", I think I talk nonsense. I can decide very weal in ordinary life. It does not mean that I will stick to it or tht I have decided certain things and then tomorrow I will find other factots and influences and I am sorry

that I have made that decision. Well, that has nothing to do with my first decision. I can decide that I will sell some stock on the market and unfortunatly the price goes up and tomorrow I say, "I am sorry I sold it. I should have held on to it. Well, it does not change my decision. It is finished. It is in the past and that decision simply stands as it is and I will stand or fall by it. The conclusions I draw are followed by certain forms of activity, sometimesx clear, sometimes not clear. Sometimes a mind is very clear in coming to a decision quickly. Other minds and other types have to have two or three days of thought before they can make up their mind of saying what they want to do. And then there is some one who hears a joke and only digests it and the next day starts to laugh. Well, these are different types and one does not change ones type.

Nevertheless, one has to admit that in ordinary life we are very clear about certain decisions by which we are guided. And, in that sense, our mind helps us with the memory we have of previous experiences what to do and what not to do. If I go to Washington, I go to Washington. It does not mean that I cannot go somewhere else. But, I have made up my mind, I take a plane and there I am in Washington in order to see a lawyer in order to extract ten thousand dollars from him. I have, very definitely, something in mind. If I love someone and I bring roses, naturally I have simething in mind. It is a decision. I go in and buy them and spend five or ten dollars and here it is and I love you. Why shouldn't I say such things? That I am very clear in my mind that I can make a decision. But it alwyas has to be followed by an activity.

Now, of course what is meant is <u>the</u> decision; that is, the decision regarding work. Regarding work it is exactly the

same as in ordinary life. I make a decision regarding work. I am inspired. I sit and I say, "Yes, I ought to do something about myself." I realize it. I must do it. So, I go home and tomorrow morning what is left? My ordinary life has taken over. I will remember a little bit. And my attempts, particularly in the beginning of trying to wake up, trying to work, trying to put to practise what I know, is very very small because I am not as yet sucked into the realization of the necessity of working.

So, when I say I decide to work, I can only say this is a decision of my life. If I come to the conclusion that I want to work because it is a necessity ~~xx~~ for my life, then I have crossed over into an entirely different state. I am then in a state of being where I realize how necessary it is to work for myself, on myself, ~~xxxxxxxx~~ simply because everything that I have, as far as my mechanical ordinary life is concerned, has lost its value.

So, if we talk about it in that sense, we should talk about memory in that sense. Not all memory~~xxx~~ is of that kind of value that it could be useful for work. It is only that kind of memory that has to do with work that could become, on account of its bringing back a certain fact that existed for the past, to the present. When it was conscious, then my mem ry brings such a fact back as a moment. I hope you understand what I mean. That is an entirely different use of memory simply because the memory of a moment when I am awake is registered in a different place. And when I am now awake and I try to recall in my awareness a moment of awareness, then tha awareness joins my awareness in my mind at the present time. That kind of color is recognized because that color exists in me. And only then, the memory has a

value as far as work is concerned. All other forms of memory are very nice to talk about but they have no meaning whatsoever because they have nothing to do with being awake or being conscious.

Well, that, in short, was what I would have said. You can now be guided. You can now take it, what you heard, you can compare it. You can now collect. You can put it together with whatever your experience is. You simply now have to come to conclusions yourself about the role of memory for yourself in your life, how it can be useful. If it is useful at the present time, if it is not as yet, how you can make it useful and what will be the advantage if you can use it.

Now, questions about work.

Dick Wachtel: I am in a rut. I try at least once a day to -?- and I usually make the attmept when I can. I remember from last week --??--. I forgot. --??-- white background and the black shows up against it. --??-- I can't.

Mr. Nyland: Well Dick, we cannot talk about it. We cannot talk about it. I told you last time what to do. That you must try.

Dick: I don't even remember what you said.

Mr. Nyland: In the first place, I told you for the rest of the hour you try to wake up.

Dick: That I did.

Mr. Nyland: The other I will explain in a little different way and now you must listen. I come always to a point, sooner or later, regarding work on myself. I come to a point of disappointment. I come to a point where I have tried a number of different data in my mind. I really know very ver well what I ought to do. I have gone thru the ABC of observation, participation. I know what impartiality means. I know what simultanaity means. I know that

it is desirable. I know that I should work. I really, in my mind, have come to the conclusion that it is necessary for me and that life wihtout work has no value. It is still a mental question. Sometimes augmented by a feeling; a realization of the necessity that I ought to, which again is expressed in terminology or work on myself. And I sometimes say it aloud when I am alone. Sometimes on the street I realize it. Sometimes I am, when I am by myself, disgusted that I do not work. I know that I should and I do not know how. This is an experience of course all of us have a t times, sometimes in the beginning, sometimes after many years. I do not think that it is something that we lose. I hope we never will lose it because if we would lose it, we xx either have lost interest or we have acquired a form of smugness, thinking that when we once have reached a certain plateau, that that is the end and from that time on we can fall asleep again.

Effort has to be made constantly because we are constantly under the influence of distracting forces. We are constantly under the influence of that what we, as ordinary human beings, having been used to think and feel and behave in a certain way whicy we call unconsciousness. But nevertheless whichare against this particular wish of being awake, to become conscious as we could become or to become more whole or more harmonious. And, for that reason, it is something that does not belong to this Earth. It belongs to something of an entirely different cosmic value. And we strive towards that, hoping that some day, by the acquisition of more date for our being, we will reach a level where we are free from the ordinary level or Earth and the bondage that we now experience.

Much of this I still have in mind. Much of this I believe in. Much of this I also know that by certain experiences, I have ex-

perienced a certain state inwhich I -?- which was desirable. And that in such a state I have seen possibilities of myself. And I have, at such times, expressed a fervent and ardent wish. And I also, at such times, have communicated with that what I believe was the highest for mex at that moment. And then I wish sincerely that such moments could repeat themselves and would be part of my life and that I would never forget. And nevertheless, I froget.

It is that I know things in my mind and I do not know them in that same way in my heart. And no amount of -?- statements, mentally formulated, also based on experience, teeling my feelings to go ahead and be dynamic and lead, as it were, the forces so that I can actually work, has absolutely no avail because between the feeling and the mind the e is no language that can be understood. And we are building a tower of Babel and no chance of understanding each other.

Those two centers, altho they are closely related, as you remember, I mentioned before, in the cortex and the thalamus and the hypothalamus in my mind, that is, in my head, in my brain sysytem, they have no connection because one primarily belongs to a conscious state; the other primarily belongs to a subconscious or unconscious. How do I reach now my mind from my feelinh? This is the big problem. And there is no particular way of carving out a road between the two. There is no way by which , when I continue to say, "I wish, I wish, I wish", that I really reach that what is at my wish. And there it is situated either in my solar plexus or my heart. It will not get there because there are obstructions which are unsurmountable. I have to find a way however because I am interested as if I wish to die. And even that I do not want to do because I do not as yet lose any sleep when the statements in my mind are such that I know and I come to the realization that that what I know is much too much so that I do not know how to live only I have data as if I could live and I do not live in accordance with them.

It creates in me of course a feeling of disgust; also a state of disappointment and sometimes I feel as if I am at the end of my rope. How then do I get there? The only saving grace is my physical body. It is tremendously important. My physical body is one of the best instruments which exists. It is something that can manifest in a thousand different ways. It is much more versatile than my mind is. It is, in the first place, fully developed. It is much wider in range than my emotions because only part of that is developed. My mind is just a little bit. But my physical body is all developed. And it has different forms of behavior, facial expressions, tone of voice, posture, movement, jestures, inner constitution, my blood circulation, my breathing, tension of muscles; all kind of forms of behavior are available to me, provided I can establish a relationship between my mind and my body.

There is a road. Immediately when concepts are in my mind, it isalready transported to a certain part of my lef. I do not know how much you know about astrology; about the actual condtion of the physical body and what is represented in the physical body as representing, let's call it, the zodiac signs or even the planetary constellations. I do not know how much you know about it. But, in any event, each th ught produces immediately a desire for action, mostly having to do with the extremities, that is, my legs and my arms. I want to do something. This desire can be harnessed. That is, a wishin my mind wants to express in a form of behavior. If that relationship is established, my mind then can tell the body what to do, in accordance with certain precepts of objectivity. It can also exclude the question of feeling about that what my body

is, by introducing in my mind the concept of impartiality and thereby it will cut the relationship between body and feeling.

So, the situation is this: That if I ~~xxxx~~ can be impartial to that what I see, at the time when it happens, with all the forms of my physical manifestions being available for my mind to work with, thwn I establish a certain relationship which, for myself, is more than sixty percent. By having the freedom of my feeling away from the manifestations if my physical body, that ~~is~~, the impartiality being introduced, I now have a choice to go towards my feelings.

I reach the feeling from my mind via my body and it is that detour that is necessary for the time being until the bridge is actually built between my mind and my feeling center in the form of, as I said the other day, the reins which go from the horse to the coachman. This building of Handbledzoin, that what is necessary as material, I only will build by trying to become conscious and making an effort in waking up and, in that process, sending the energy as received by impressions, to the proper place where it belongs which is the subconscious which I have compared to the possibility of the so-called neutral areas in ones cortex.

So, here is the solution of such a problem. I have enough material. I know exactly what to do. I do not do it. I start now by trying to become aware of ordinary little forms of my physical body's behavior, a little different fronm what it usually is in order, you might say, to draw attemtion or to create friction so that with that kind of friction I am reminded to wake up.

And that is why, I said mny times and you remember Gurdjieff saying, how many many many times this has to be done: To keep

on trying to see oneself in all kind of conditions; in conditions inwhich you do not want to see yourself, in conditions inwhich you are and even where you will have to accept condtions as created by someone else as they are, as such conditions are, as you are, impartially. And, in tha' atyempt, one wake up to oneself and then the energy one receives in the state of awareness is available for a different kind of purpose. And you must use every form of your physucal behavior for that purpose and change it, day after day changing it. Use one things now; use something else tomorrow; Your tone of voice, the way you wish to speak, your fa ial expressions, the whay you hold your telephone, the way you put on your dr ss, the way you walk in the street, the way you wash dishes, the way you talk to someone, the way you hold your head. Whatever you do of physical behavior, now comes within the realm of your wish to observe it; to see it and to accept it the way it is; not to be deviated by criticism or a wish that it ought to be different or to create, because of such a situation, another psychological ill. Nothing that you will see is wrong. You have to accept it. That is what you are. You are not different. Excepting for changing a few little things, you do not change the state of yourself. You do not even change the physical body appearance.

What you do change is in the manifestation, that it comes from ano ter place and it is not on the periphery but it has been transferred to the point of gravity which now is in the center of ones essential being. And gradually, out of that, one starts from that stand point of seeing more what actually is, one starts to manifest in a much simpler, in a much more honest, in a much more serious way by eliminating all the things that you kn w very well are not necessary and for which you become responsible and which you now want to save because you are responsible

for the expenditure of energy. You have to some extent, taken charge of that what is the behavior of your physical body only. And, in doing that, your mind has become your king.

The mind is the sun. The cosmos we are. The building of our world, the microcosmos. So above, so below. Only then we will understand the totality of the universe if, within ourselves, we reach the seven possibilities of Being. The seven levels of being as represented by man one, two, three and so forth, up to seven. The formation of his three bodies. That is the aim. That is the aim on Earth. That is the aimafter we die. It is the aim now; and the possibilities for that exist. The probablity can exist if we wish. That wish is a simple one: try to see yourself as you are; no complications, no new theory, no new way of thinking, nothing introduced but only one thing: Objectivity regarding oneself. No further philosophy, no further explanation, no wishy-washy illogical statements. One statement: I Am.

This becomes the most important part of work. When I say "I", my mind says I. When I say "Am", my body responds. It is. In that, I Am. That is my being because my feeling then is touched by such statements of strength that then such feeling as feeling center, wishes on its own accord, to join.

There is in each man the wish, the desire, deeply buried, to become one. All the time, if one only wanted to listen to that what takes place in oneself at times, in quiet moments, when one can be alone, one wishes peace thru oneness, thru an entity, thru wholeness, to be. That is what a real wish is. One does not want, as in ordinary life, to turn all the time a different kind of a facet to the deifferent aspects of the world. One wishes. if one asks, ask: What would you like to be? Always the same so

that I am reliable, dependable, that I am a friend any time, that I can help any time, that U am awake any time. This is the aim of every one who happens to think about his own purpose on life and what he would like to become. We hate really, deep down in ourselves, we hate that we are hypocrites. And this assurance for oneself that we know we ought to live in accordance with a different kind of a rule and that we are not satisfied in the end by having to accept the conditions of Earth as they have been presented to us ar the way they have grown because of different conditions in which we have lived and which we have called our civilization. That there is in us, inherently, this particular wish of becoming one again and again.

If one could see thru such manifestation as we now call our life that what actually exists. What is the aim ahyhow? To try to understand what life is in ourselves as life force. And why shouldn't that life force now be one with all life existing? Why is it necessary to have different manifestation when all of them as manifestations will die? Why is it necessary even to be born? Unless there is a very definite reason for that and the decision that one makes is the decision of the black sheep. It is the decision of knowing that that what I see is subject and has been subject to Kundabuffer, as Gurdjieff calls it. So that I do not see things in they proper way and that my memeory also is faulty; faulty because it does not see things as they are.

I wish to be. I wish to see myself as I am. When I can see that impartially, in all truthfulness, then I have gained what I really set out to do do even at the time when I was conceived. No one asks for me to be put, as it were, in a uniform. You might say it appenes. Nevertheless, I find myself confined to that what I

call my body. And I constantly rebel against such confinement. And make it even worse by being educated and creating the illusion of a prison so that there re two things that I have to go against. One is the Kundabuffer and the consequences inwhich I believe. And the se ond is that I still have a body kkwith which I now must work and with which I want to go somewhere so that I cannot shed it and leave kx it behind. This is really the purpose of the phoenix arising out of the ashes. If I can see my life as a means to the possibility of really living, even if it is step wise, even if it make take I do not know how many years, it does not matter, as long as I wish to live and, in that living, constantly have in mind that what motivates my life.

I am interested in that kind of life.I am interested in that kind of memeory of myself; in that kind of being reminded of that what I used to be so that I again can join and that I, after having fulfilled the ohligation which I now take on simply because I happen to find myself in such a condition, that theh, after that, having fulfilled them, I can actually be and help and be dynamically engaged, in balance, with that where I really kmm belong and find my place in that balancing of forces as they appear and of which I then become part.

This is really how one ought to look at work, the purpose of work, the real reason for being interested; the real possibility of, bdcause of such interest, to change oneself in the attitude of what is important in life and what is not important and then to dare to say, "Thta is not important."

Lots of things I can do very well wothout. But one things I wish: That is the desire to try to remain awake. If I can be awake and let God help me to stay awakex as much as I can, and for that I workl Day after day, time after time, hour after hour. I walk. I walk maybe for some time in twolight. Do not let me expect to

be able to be so concentrated in such activities that immediately I have full light one hundred pefcent; that, as it were, I live as if it is twelve o'clock midday. Maybe for a long time I will be at twilight, at six o'clock in the morning, with the sun rising and the promise of a day. And maybe for a long time that I have to accept such a ~~xxxxxxxx~~ situation of a little bit of light. Nevertheless, a little bit of light is better than nothing ta all. And, for that reason, when I have towards myself, I point myself towards the possibility of twelve o'clock; then at six and at seven and maybe I vary and maybe I am, once in a while, at eight and once in a while I fall back again to four in the morning. Neverhteless, I constantly will have in mind this one thing; that I am on the way to try to become conscious. That accpetance of the twilight period, the accpetance on remembering mysekf once in a while during the day and then paying as much attention as I then can make available for the purpose of wanting to live.

It does not meank I haveto sit sit constantly with myself and try to make the day an exercise. All the time such things can x happen to me if I wake up once and for all, for good, I then know by taste and I go out in the street and I see seomething and maybe it reminds me. And for two hours I walk and I am not reminded + all of a sudden I remember. Then I again, I am a little bit lifted. I go a little further. It takes a little longer before I came back to ordinary life. And again I wake up and again I wake up and again. And such a day is, as I say, in twilight.

Someday it will be as if I will be above the Tropic of Cancer. As if I am six months of the year in light, as if then the sun never will set, as if I tehn can be reminded for that length of time that I am actually part of something so that if, after such a time, I return again to the horizon, the equator of my bieng. And

go thru certain periods, six months of ~~dx~~ darkness, that I will not be afraid because, as I said last time, the sun never loses its light. If I can live there I will be grateful and perhaps I may have a memory of the Earth. But it is such a memory then that it has to do with an attempt with being awake. If I can associate ~~in~~ my memory I have with the attempt, the wish, ~~of~~ of trying to become conscious, then my memory of being will remind me. And I will not forget and I will pray that ~~xxxx~~ in such not forgetting, I will still be awake. So Dick, you work now.

(The rest of this tape, which I did not transcribe, contains questions of Marilyn Gillis and May Ripps.)